

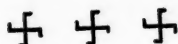
RECORDS ^{OF} THE PAST

VOL. III



PART XI

NOVEMBER, 1904



HISTORY OF THE QUERES PUEBLOS OF LAGUNA AND ACOMA

PART II

BY JOHN M. GUNN

IN 1691 Diego de Vargas was commissioned governor of New Mexico by the Count of Galves, Viceroy of Mexico at that time, and dispatched with an escort of 50 soldiers to bring the pueblos into subjection. The pueblos, as we have seen, were divided against one another, and de Vargas found it comparatively easy to recapture the towns along the Rio Grande and around Santa Fe. After the river pueblos were brought into subjection de Vargas led the attack in person against the pueblos of the west, Laguna and Acoma, Zuni and Moqui. The Laguna Indians, hearing that the Spaniards were coming, placed all the women and children of the tribe on a high bluff, or rather bench of the mesa, about 3 miles north of the town, and left the old men to guard them. The old fortifications are still there. The place is known as the Schumits Sin-otes (white bluff).

The Spaniards were repulsed at the first attack, but the Lagunas, seeing that further resistance was useless, surrendered, after arranging terms of peace. With them de Vargas secured the services of the cacique and his war captain to act as guides for the expedition to Acoma and Zuni.

The Spaniards named the cacique, Antonio Covote. His Indian name was "Kum-mus-tche-kush" (white hand).

The war captain they called Pancho. The expedition arrived at Acoma on November 3, with something over 100 Spanish soldiers (the command having been reinforced) and 50 Indian auxiliaries.

The Acomas surrendered without a blow and on the 4 again swore the oath of allegiance and obedience to Spain. On reaching the pueblo of Zuni, de Vargas was met by an unexpected obstacle, the natives having fled to the top of "Thunder mountain," from which it was impossible to dislodge them. The Spaniards decided to surround the mountain, which is only a large butte of about 1,000 ft. altitude, and starve the Indians into subjection. The Indians laughed at the Spaniards, and would throw down rushes, which had been brought from the springs in the valley, to make the enemy think that there was abundance of food and water on the mesa. But time passed; the wily Spaniard kept his ground; things begun to look serious for the Zunis; they knew that the tanks of water would soon be exhausted and the food consumed. They held a council and it was decided that the priest, whom we have before spoken of, should treat with his countrymen. The priest asked for a tanned buckskin, then with a piece of kiel he wrote a message to the commander. When the writing was finished the priest handed it to the chief man, requesting him to have it thrown down where the soldiers would see it. One of the warriors, tying a stone in the end of the skin, threw it far out from the edge of the mesa. The Spanish guards, ever on the alert, saw that something of importance was taking place on the mountain, and hardly had the skin touched the ground when they were there to pick it up; but imagine their surprise when, upon examination, they found a message in their own native tongue. It was speedily delivered to de Vargas, who at once opened negotiations with the priest, and terms of surrender were agreed upon. The priest accompanied de Vargas and his command when they returned to the river. Several of the Zuni Indians, who had become attached to the priest, followed as far as Laguna, where they took up their residence. This story of the priest is traditionary, but there is historic evidence enough to show that some priest survived the massacre of August 10. Cushing refers to him in some of his writings of the Zuni history and tradition. De Thoma says, "Fray Jose de Esboleta, a native of Estella, in the heroic province of Navarre, came to New Mexico in the year 1650 and took charge of the missions of Oraibe, one of the Moqui villages," and that Juan, a Picuries Indian, informed the authorities at El Paso that he had seen the priest alive in the pueblo of Xongopabi, one of the Moqui villages, in 1682, enslaved by the Indians. De Vargas, however, makes no mention of him in his reports, but this may be accounted for from the fact that de Vargas was brief in all his writings, verifying the old saying that actions speak louder than words; or as one writer, speaking of de Vargas, says, "His manuscripts, unlike the old Spanish documents, which are beautifully engraved, forces on you the reflection that as he carved his way through the country with the blade of his sword, he did his writing with the hilt."

There is no mention in history of this fight at Laguna. De Vargas states that after receiving the oath of allegiance and obedience of Acoma he and his command moved on towards Zuni. Arriving there they found the Indians fortified on the butte, "Thunder mountain," or as he calls it, "Penasco de Galisteo," and that before beginning the attack he sent a certain man of the pueblo to tell them that he had come with peaceable intentions, and on November 11 the Zuni Indians surrendered. In one of the houses he found several articles of church apparel.

From Zuni de Vargas made a short trip to some of the Moqui villages, and then returned to the Rio Grande by the way of Acoma and Laguna. He left, however, his autograph on the rock "El Moro," or "Inscription Rock," about 24 miles east of Zuni. The inscription was discovered by one of Lieut. Wheeler's parties during the early occupation of the country by the Americans. This is the inscription translated:

Here was General Don Diego de Vargas, who conquered for the Holy Faith and the Royal Crown at his own expense, all of New Mexico in the year 1692.

De Vargas was not the first, however, who carved his name on this rock, as there is another inscription, bearing the early date of 1626.

Referring to the priest, it is possible that he returned to Zuni and took up his abode, adopted the costume, and accommodated himself to the customs of the Indians (in fact, there is traditionary evidence to emphasize this statement); and by so doing was dropped from the Church calendar. The Zuni Indians who followed the command as far as Laguna brought with them a new society or order, called "Chaquin." In some respects it resembles Masonry. The Zunis claimed that it had been taught to them by the priest, but not being allowed to practice it in Zuni, on account of the opposition of the medicine orders, they had come to Laguna, which, being a new pueblo, any new order would be welcomed. It is quite a popular order yet, and known as the "Chaquin," or the Order of the Black Mask.

The 2 guides and several others from Laguna accompanied the command to the Rio Grande. There de Vargas presented Antonio Coyote (Kum-mus-che Kush) with a cane, as a badge of office as governor of the new pueblo, and requested the Lagunas to return to their village and build a church, and that when it was completed he would send a priest to preside.

The church was built in due time. The old structure still stands, adjoining the present Roman Catholic Church, on the south, and is known as the "House of the Principales." Once every year in April the old men of the tribe meet in this building and rehearse their beliefs and ancient traditions. The priest, Fray Juan Merando, came, as promised, and brought with him the image of San Jose. Taking the image to the river he dipped its feet into the water and rechristened the stream Rio de San Jose, the name which the stream bears to this

day. In 1696 many of the Pueblos again revolted against the authority of Spain. De Vargas succeeded in bringing them all to terms as far west as Acoma, which stubbornly refused to surrender. The same year de Vargas' term of office expired, and Pedro Rodriguez Cubero was appointed to fill the vacancy. Cubero had also been empowered to arrest de Vargas on certain untrue and unjust charges, preferred against him by those who were jealous of his fame and popularity and success in quelling the Indian troubles of New Mexico.

On these charges de Vargas was imprisoned for 3 years in Santa Fe, but finally obtaining a hearing before the Viceroy of Mexico, was pardoned, and reappointed Governor of New Mexico in 1702, and Cubero returned to Mexico. It was during Cubero's administration that Laguna took the oath of allegiance and obedience to Spain, which we have before alluded to, on July 4, 1699, and received the name of San Jose de la Laguna, in honor of its patron saint, San Jose. On July 6, of the same year, 1699, the Acomas renewed their oath of obedience and allegiance, which had been so many times broken, and their patron saint was changed from San Pedro to San Estevan. De Vargas died on April 7, 1704, at the town of Bernalillo, and his remains were buried in the wall of the old church at Santa Fe.

Let us go back to the year 1689. Domingo Giron Petriz de Cruzate, at that time Military Governor of New Mexico, was waging a war of extermination against the Pueblos. In his attack on the Zia Indians, 600 of them were killed and 73 captured, the captives being taken to Mexico as slaves. Among these captives was an Indian known by the name of Antonio de Obejada (probably a corruption of Antonio de Ojeda). He seldom is mentioned in history. He was one of the principal chiefs in the Popé rebellion, and held the same rank as Tupatu, Catiti, and Jaca of Taos. He claimed to be a native of Zia.

He was well educated, being able to read and write the Spanish language, and although suffering from a serious wound received in battle, he was taken to El Paso. The authorities finding him very intelligent, questioned him with regard to the lands claimed by the different pueblos, and on his testimony grant titles were issued to several of the pueblo villages—namely, Picuries, San Juan, Cochiti, Santo Domingo, San Felipe, Jemez, Zia, Laguna, and Acoma.

The records show that like papers were issued to all these different pueblos in the year 1689. The original grant title papers of Acoma and Laguna, however, have never been found since the occupation of the country by the Americans, but on the recorded evidence, the U. S. Government, in 1876, surveyed to them the lands claimed. The Acoma grant was confirmed by Congress and patented as surveyed. The Laguna grant as surveyed in 1876 was never confirmed by Congress. In 1890 the Government appointed a commission to investigate the old grant titles in New Mexico and Arizona. They found evidence to show that the Laguna claim was valid, but too large, and suggested that it be cut down. Consequently it was surveyed again in 1895,

giving them a body of land 6 miles square, with the village of Laguna in the center. Subsequent to the date of the grant, 1689, Spanish squatters settled at different times on different parts of the land claimed by the Lagunas, and in order to get them away without trouble the Indians bought their improvements and what land they claimed. These parcels of land are 3 in number and comprise about one-half of the original grant. They are known as purchases. Their claim to their land was recognized by Spain and later by the Republic of Mexico. We will speak of these different purchases as we come to them.

In 1744 Joaquin Codallos became Governor and Captain General. It seems that he tried in a way to assist the Indians, for in 1746 he had two missions established for the conversion of the Navajos, one about 15 miles north of Laguna, at Cebolleta, and the other about 10 miles northwest of Laguna at Encinal. These missions were quite popular with the Indians for a time, but when the novelty of the institution wore off the Navajos, like their prototypes (Arabs) folded their tents and moved away, and the church vestments were removed to Laguna.

Gov. Codallos also lent his aid in re-establishing the pueblo of Sandia, which had been abandoned since the rebellion of 1680-91.

This town was repopulated with Indians from Moqui principally, a few from Acoma and Laguna. Sandia is located about 15 miles north of Albuquerque; it has very few inhabitants now and seems to be again on the verge of extinction. It may interest the reader to know a little more of the history of this pueblo of Sandia. During the revolt of 1680-90 the Indians of the village abandoned their pueblo and moved in a body to Moqui. During the administration of Codallos they were brought back and settled, first on the Rio Puerco, at a place called Ojito, but for several reasons, principally the incessant raids of the Navajos and Apaches, they were again removed to the old pueblo of Sandia. The ruins of this settlement on the Rio Puerco are still to be seen close to the little village of Ojito. In 1788 Juan Bautista de Anza was appointed Civil and Military Governor of New Mexico. He undertook the task of christianizing the Moqui Indians, but met with no success, further than inducing about 30 families to abandon their country, which is very arid and barren, and settle among the pueblos of the Rio Grande. As they were passing Laguna a little girl of the party became sleepy and hid herself among the weeds and pumpkin vines and went to sleep, while the party continued on without her. When night came on she awoke, and seeing the lights in the houses, came to the village, was adopted, and grew up with the rest of the Laguna children. Her descendants, the Moqui Sun people, represent one of the largest clans in the tribe.

In the year 1801, during the administration of Ferdinand Chacon, a Spanish colony and presidio, or military post, was established at Cebolleta, 15 miles north of Laguna. This is the place where Gov-

ernor Codallos 55 years before had the mission built for the purpose of evangelizing the Navajos. The garrison consisted of 35 soldiers. The grant issued to the colonists bears the date of 1801 and names 33 grantees. Among the first on the list are the names of Jose Maria Aragon, and his brother, Francisco Aragon. Soon after the settlement of the colony Jose Maria Aragon took up his residence among the Laguna Indians and married a woman of the tribe. In 1802 the Navajos, who claimed that section of the country, forced the colonists to abandon the settlement and they returned to Chihuahua, Mexico, but were brought back the following year under a military escort, and cautioned that if they ever returned again their lives would pay the penalty. This statement seems singular, that free-born citizens of Mexico should be transported back to New Mexico by force, and might lead one to the belief that Cebolleta was originally a convict colony. But it is claimed by the old settlers that the colonists were under contract to remain in the country and the Spanish governor took this means of compelling them to live up to their agreement. In 1805 the Navajos laid siege to the town in earnest. The village was at that time surrounded by a high wall, but the Navajos, numbering about 3,000, succeeded in forcing the gates, and would have massacred the entire population, but for the timely assistance of the Laguna Indians, under the leadership of Jose Maria Aragon, who was recognized by the Spanish authorities as *alcald*, or justice of the peace, of Laguna. When the Navajos broke through the gates the settlers were compelled to barricade themselves in their houses, and then the fight began at close quarters.

It is said that a woman killed a Navajo chief by dropping a metate from a window on his head. A metate is a stone used for grinding corn by hand. The story says that there was an American in the village at the time. They called him the *Sargento* (sergeant). He had received a desperate wound from an arrow, but with the fighting instinct peculiar to those old pioneers, he climbed to a window, and there with his trusty rifle, fought till he died from the effect of his wound. The Laguna Indians in the meantime had attacked the Navajos in the rear, and they were compelled to retreat. In return for the services of the Lagunas the settlers recognized the Pueblos' title to a strip of land joining the Cebolleta grant on the south, which had been in dispute. The land was occupied at the time by 4 Mexicans, Miguel Moquino, Vicente Pajarito, Pascual Pajarito, and Antonio Paguat, from the village of Cabolleta, but to quiet the title the Lagunas purchased the improvements of these settlers, and under petition the Spanish governor gave them a title to that part of the grant which is now known as the Paguate Purchase. The military post, or presidio, established at Cebolleta was continued by the Spanish authorities until Mexico became a republic in 1821; then by the republic of Mexico till New Mexico became a territory of the United States, and was re-established as a camp by the U. S. Government and continued until

1862, when it was removed to "El Gallo," close to the present town of San Rafael, 35 miles west of Laguna, and called Fort Wingate. In the year 1760 a Spaniard by the name of Mateo Pino settled on the Laguna grant at a place which is known as "El Rito," but on account of the raids of the Navajos and Apaches he was compelled to move away, but in 1825 his son and sole heir, Guachin Pino, and another Spaniard, by the name of Marcos Baca, returned to the place, claiming that Mateo Pino had been granted a large strip of land in that vicinity. The Laguna Indians bought the claimant out and by petition to the Mexican governor secured title to the land. It is known as the "El Rito" purchase.

In 1836 Pino and Baca moved to a place 11 m. west of Laguna and bought a quit claim from a Navajo Indian by the name of Francisco Baca, and established the town of Cubero.

In 1870 Fort Wingate was moved to its present site at the west end of the Zuni mountains. The history from here down to the occupation of the country by the Americans is meager and not of much interest. There were occasional raids of the Navajos and Apaches, and even Utes. These prowling nomads never attacked the pueblos of Laguna and Acoma in force, but contented themselves with waylaying the lone herder or hunter, robbing him, and in many cases leaving his dead body as a ghastly reminder of their wanton atrocities. Many wonderful tales of daring are told by the old men of the village; of fights with these wild denizens of the mountains; of children that were captured by the Navajos or Apaches, and certain instances, when after long years, they returned to their native pueblos. Many of these stories are strange and romantic. It was necessary for the people to be continually on their guard. Their stock was penned in the village or as near as possible. The only door to the dwellings was a hole in the roof, only accessible by means of a ladder, which could be drawn up in time of a siege. The windows were small, with slats set in, or sometimes a slab of selenite (crystalized gypsum) to answer the purpose of glass. With all the trials and troubles which they have passed through, however, Acoma and Laguna have about the same number of inhabitants as when their first authentic history began. The early Spaniards were prone to exaggerate the number of inhabitants of nearly all the pueblo villages. The population of Acoma in 1680 was estimated at 1,500; in 1798 at 757; in 1860 at 491; at present about 500.

The population of Laguna in 1797 was 817; in 1860, 988; at present about 1,500.

The Queres Indians were never cruel to their captives or criminals. When death was the sentence they were speedily executed or marooned on a high rock or ledge of a precipice, from which it was impossible to escape, and there left to perish from hunger and thirst, or throw themselves down, to be killed on the rocks below. This mode of punishment was called Tit-Kash. Their war whoop was Ah-Ah-Ai, the first two syllables prolonged, the last short and abrupt.

Thus far we have followed authentic history or traditions, which can be verified by historic records. We now take the trail of tradition pure and simple. This lays before me a task of no small magnitude, to trace this people back over the road now all but obliterated, with no familiar landmarks to guide me, nothing but the few fragments of tradition scattered here and there at long intervals, the sound of a word that has survived the changing influences of time or the echo of an ancient song that seems to float down to us from the dim past. Rollin, the great historian, says that, "the principal incentive to the study of the history of a people and the value derived from it is to discover where they made mistakes and to profit by their experience." With philosophers and statesmen this is true, but with the average person the incentive is curiosity, and the value derived is the satisfaction of knowing.

This peculiar condition of the mind called curiosity, a compound of reason and instinct, or in the undeveloped brain probably the first shadow of reason. We find throughout the animal kingdom, with but few exceptions, a certain desire or longing, to find out, to become familiar with that which is mysterious, or that which they do not understand. It is this same mystic influence that impels the human mind to delve into the unknown and to gather fragments of truth, which arranged in proper order, we call knowledge. Who are the Queres Indians; who were their ancestors, and where did they come from? The early Spanish explorers in the country classified the pueblos of New Mexico and Arizona according to their languages into 9 different nations, viz., Tigua, Tegua, Tano, Queres, Piro, Tompiros, Xumanos, Tusayan, and Cibolan. Of these the Queres were then, as now, one of the most enlightened, as well as one of the most numerous; at present numbering 7 different tribes—Acoma, Laguna, Zia, Santa Ana, San Felipe, Santo Domingo, and Cochiti.

Their traditions are faded and covered with the dust of ages and badly patched with fragments from other traditions, but enough is left revealed to show that we may be able to trace these people, if not to their origin, at least to a remote antiquity. The meaning of the name Queres is rather indefinite; it seems to be an obsolete word, but possibly may be some word changed by Spanish usage. There is a secret society or medicine order called Korina or Que-ran-na, which may have suggested the name to the Spaniards. Hano is their own name for their people. The word is significant; literally translated it means "Down East," but it may be a Phœnician word, as Hanno was a name common among the Phœnicians. In all tradition there is a thread of truth, which, if it could be untangled from the romance which ages of superstition and ignorance have surrounded it, would prove a valuable addition to history. One great trouble in deciphering these old traditions is that in many instances they have been mixed, not only with other traditions of the same people, but with traditions from other people.



ENCHANTED MESA, FACING ACOMA

Photo by Dr. Baum



JOSE COUCHO, GOVERNOR OF ACOMA

Photo by Dr. Baum

When a Queres Indian commences to tell a story he begins by saying Humma-ha; these words to him now have no particular signification, and are used merely as words of attention or introduction, as we would say "once upon a time," but at one time they meant something more, as the words indicate, Humma, when, and ha, east, and were used to introduce a class of stories brought from an eastern country. Among all the tribes of the Queres nation there is a tradition, or rather two versions of the same tradition, called "Shipop, stchemo;" the exodus from Shipop.

One version of the tradition says that in an eastern country all the people came out of a big water into which poured all the rivers of the earth, and though these rivers flowed for ages, never was the big water augmented, but that it would rise and fall at intervals.

Another version of this same tradition says that somewhere in the north, a few days' journey from the present pueblo village, all the first people came out of a deep hole in the earth. Into this hole poured four great rivers from the four cardinal points, and although these rivers flowed constantly, never was the pit completely filled to the brim. The water would, however, rise and fall rhythmically. The latter version of the tradition is part Queres and part borrowed. Many of the Indian tribes of the Southwest have this tradition of their origin in the bottomless pit. These traditions, as the Indians tell them are clothed with a great deal of romantic and mythical nonsense, having been handed down orally from generation to generation, each one who repeats them making slight changes. Thus one tradition becomes merged or confounded with another, until time and place become a confused mass; so when asked where his ancestors came from, the Queres Indian will answer "from the North," which is correct, but only answers a part of the question, as we shall proceed to demonstrate. Many of the old folk lore tales not only describe in a way the country from which they were brought, but also give the direction. Thus some refer to the North, others to the East or Southeast.

The story or tradition of Shipop says that when the first people came out of the water the land was soft, or, as they express it, the land was not ripe (Sah-kun-nut), and that not finding firm ground on which to build habitations they continued on to the south of the unripe land, and there finding a suitable place built a village and called it the "Kush-kut-ret;" kush is now an obsolete word, but in ancient times it was their word for white; kutret is the Queres name for house, so the structure they built must have been a compact village or pueblo, with numerous rooms, resembling a large house. We will call it the "White village."

From here the tradition refers to a country still east of the "unripe land," a country of no small extent, for it was considered a remarkable feat to make a journey around it, and they say that but one man ever made the trip. They tell us that the country was surrounded by water on all sides (shra-ena-komisho-putch), literally the edge of the

water all round. Their early traditions and beliefs point to this island, for such it must have been, as the cradle of the Queres nation. The island of Shipap. Now, in the water which surrounded this island lived a monstrous animal or fish, the "Wa-wa-keh," that vomited water.

This fish came up and threw such quantities of water over the land that it was submerged, and all the people who had remained on the island perished. These traditions at first seem nonsensical, but when we apply reason, assisted by the recent discoveries in archæology, we find that they are consistent. They are peculiar in one way, showing that these Indians were at one time a seafaring people.

Along with these romantic traditions there are several others for making this assertion. They speak of the land they once inhabited as being surrounded by water (shra-ena-komisho-putch), and the end or limit of the world, or where the sky, to their early belief, met the horizon. They call the edge of the water "komisho-putch," and they call the place where the Sun rises and sets "the house of the sea or lake of flame," "kowi-kutsch," showing that the sun must have risen and set, according to their belief in former times, in the waters. The big animal or fish, "Wa-wa-keh," that vomited or blowed water, was the whale. Certain features of the language also verify this statement. The name for some of the colors was suggested to them by the water; thus, striped, kow-i-shu-shuts, the trembling of the sea or lake; spotted, kow-i-sup-pe-puts, the splashing of the sea or lake; the name for white, kow-i-stchum-mits, the reflection of the light on the sea or lake; the name for blue, kow-wishk, though somewhat obscure, may be traced to a similar source, a word or phrase meaning "like the sea or lake." I have traced these Indians to their origin, or at least as far back as their traditions will take us, and witnessed the destruction of their island home.

Of course, we can not accept their romantic theory of the destruction of their land by the marine monster, the "Wa-wa-keh," but we can believe that such a catastrophe may have happened, caused by some seismic disturbance of nature, as geology cites us many such instances, even in modern times. In tracing these people I have given but a hasty glance along the trail they long since traveled. Let us follow these argonauts of the western hemisphere, as their boats leave the island. Their course is west; they reach the coast of Florida at a time when that peninsula was shoals and shifting sand bars, or vast swamps and marshes. Not finding a suitable place to land they continue on to the south, skirting the coast till they reach the southwest extremity of the peninsula. Here on the islands or keys they build their first habitations or first settlement on the North American continent and called it "Kush-kut-ret," or the "White village." Here the traditions are verified by archæological discoveries of vast pueblo ruins on the keys and west coast of Florida, constructed of conch shells. There is a faint tradition among the Lagunas and Acomas that their ancestors built structures of some kind of shells, and the color of these

shells may have suggested the name for their village. On the islands and main land of Florida are vast quantities of broken pottery, a silent but undisputed witness that a superior race of Indians once inhabited the peninsula. The broken pieces of pottery show that it was vastly inferior to the nicely constructed jars which the pueblos of to-day make. But no doubt their crude pots answered the purpose admirably for which they were intended.

It is reasonable to suppose that communication was kept up at intervals with the island until some boat returning learned of the terrible disaster, and seeing the whale spouting in the vicinity of where the island had been, adopted the theory as the most plausible, that this animal was responsible for its destruction. Years pass, some climatic change is taking place, the rainfall each year becomes less and less, until everything is parched and dry. A character whom they call "Po-chai-an-ny" comes to them from the cane brakes of the north; he professes to have control of the seasons; he obtains a large number of followers; the ruler, or "Ho-tchin," is deposed and Po-chi-an-ny is elected to the place. He changes their medicine from the use of simple remedies to incantations and jugglery, but he fails to produce the desired change in the seasons. The anger of the natives finally becomes aroused. Po-chi-an-ny flees from their wrath, but is pursued and captured, and tying large stones to him they cast him into the deep water, but matters become worse, and at last they are compelled to move. Their course is to the northwest.

On the banks of a large river (the tradition does not describe this stream) they construct another village, and in remembrance of the first settlement name this the "White village." Here a plague, which they call "Ki-oat," something like smallpox, overtakes them. A daughter of the ruler becomes afflicted. The disease baffles the skill of the medicine men.

To the west of the village in a house thatched with big leaves lives an old woman by the name of Que-o Ka-pe, who is celebrated for her skill in medicine. The ruler sends his war captain and brings her to the village. She cures his daughter and many others merely by the application of water. The medicine men become jealous of the old woman on account of her skill in overcoming the disease with so simple a remedy when they were powerless with all their incantations. The medicine men hold a consultation and Que-o Ka-pe is sentenced to be killed, but before the deed is executed she makes a prophecy. The Queres Indians say that she pronounced a curse on them; that misfortune and misery would pursue them relentlessly for generation after generation.

Again the disease broke out more violently than before and again they are compelled to migrate, and again their course is toward the northwest. They say the reason they had followed this course was to join a people who years before had come from the same place, "Shi-pop," and had settled in this, to them, northwestern territory. In a

valley surrounded by rugged mountains and perpendicular bluffs we again hear of the "White village;" last of grand settlements of the Queres.

The tradition gives several significant landmarks. It might be questionable whether these were on the island which was sunk or somewhere in the vicinity of the last of the "White villages," most probably the latter. These landmarks were 4 majestic mountains. On the north was the "Kow-i-stchum-ma Kote," literally the "mountain of the white lake," but probably a snow-capped mountain. Kote is the Queres name for mountain. On the east was a tall, straight mountain, called "Kutch-um-mah Kote." On the south was the "Tout-u-ma Kote," the "Hooded mountain," probably a flat-topped mountain, capped with basalt. On the west was a rugged mountain covered with forests, called the "Spinna Kote."

From the earliest times the Queres were governed from one central seat called "Kush Kut-ret," or the "White village." The ruler or "Ho-tchin" was elected for life, selected for his knowledge and executive ability. At his death another was selected in a similar way. His duties, besides governing the people, were to keep the ancient traditions and history of the people of the nation. He was also the head of the medicine orders. He had one officer, the war captain (Sah-te Ho-tchin).

The last of the White villages was built in Southern Colorado, or possibly in Utah, and the tributary settlements extended throughout that part of the country, where the 4 states corner—Colorado, New Mexico, Arizona, and Utah. The destruction of this grand settlement was caused by a tributary village declaring its independence and electing a new ruler. This led to a grand war among the inhabitants, and to finish what the Queres had themselves begun, those fierce warriors, the Apaches, appear. The destruction is complete. The nation which for thousands of years had held together, fighting their way across the North American continent, was scattered, some going to the valley of the Rio Grande, others further west. One party went on southwest, and were never heard of after. The invasion of the Apaches is supposed to have been between 800 and 1,000 years ago. The Navajo Indians who inhabit the country where the Queres had their last settlements show a mixture of the Pueblo and Apache. Many words in the Queres and Navajo are alike, and some of their religious customs are similar, for instance, the sand paintings. The Queres call the Navajos "Mo-a-shrum." The name means "those who came out of the hills, or rough country."

There are several incidents related in these traditions which I have necessarily omitted, not being able definitely to locate the places where they happened. They tell that at one time, on account of famine, their ancestors were reduced to cannibalism. The tradition seems to point to Florida as the place where this happened, which does not seem possible, with the sea so near, teeming with its myriad forms of ani-

mal and vegetable life. Another incident they speak of was a people called the She-ken, who came to them from the south pass, wherever that may have been; these people were under the leadership of a man by the name of Korina; that when they arrived each one of the party carried in his hand a peculiar flower or plant, and that during the night after the arrival the plants were frost bitten and became withered, but the next day when the Sun came up the flowers resumed their former shape and the party continued on to the east into the forest, where they built houses of boards. I have given this tradition verbatim as it is told.

In comparing it with some of the other traditions, however, I find that the She-ken tarried quite a while with the Queres, at least until Korina, the leader, died. The Queres adopted several customs from these people, and their language shows a mixture with some other language, possibly the language of the She-ken. I have attempted to untangle these old traditions in a truthful and logical manner, but have necessarily been compelled at times to assume certain premises and deduce the conclusions. There is still room for a good deal of speculation. Was the island of Shipop Plato's Atlantis, which Ignacio Donnelly attempts to prove existed at one time in the Atlantic Ocean? If such an island existed there must be certain indelible signs left; for instance, a body of land, such as it seems to have been, would have diverted or split the Gulf Stream, and the changing of this current could be noticed in the fossil remains on the coast of Europe. Should it be proven that these Queres Indians are descendants of the Atlantians it gives them an unbroken national record of at least 10,000 years.

The religious belief of the ancient Queres Indians is as strange as their ancient history. It is philosophical and reveals a depth of thought far ahead of their descendants of the present day. The belief in a supreme being or beings is as old as reason in the human brain. The first theory of a deity evolved by mental reasoning was necessarily crude, but as the mind expanded old theories were dropped and new ones adopted, and so it has been going on since the dawn of reason. Everything in creation, nature in all its varied forms, shows itself to be the product of profound reason, and whence this reason? Who will be the Copernicus or the Newton to discover the true theory? Is there a personal God, or is all matter imbued more or less with intelligence? The religion of the Queres is not exactly a polytheism, neither is it a pantheism, but seems to be a compound of the two, with a slight strain of totemism. Their theory is that reason (personified) is the supreme power, a master mind that has always existed, which they call Sitch-tche-na-ko. This is the feminine form for thought or reason. She had one sister, Shro-tu-me-na-ko, memory or instinct. Their belief is that Sitch-tche-na-ko is the creator of all, and to her they offer their most devout prayers, but never to Shro-tu-me-na-ko. They say it is bad to do so. This shows that they knew of the 2

divisions of the mind, reason and instinct, and also that they were aware of the uselessness and evil consequences of cultivating the subjective mind. E-yet-e-co is the most beloved of all the deities; to her they can all pray; she is the mother who brought them forth and receives them when they die. E-yet-e-co means the earth, but they speak of her in much the same manner as we speak of nature; She-wo-na, the spirit of force, who reveals himself in the fog, the rain, the dew, and the mists, who manifests his power in the roll and surge of the waters, the storm, and the rending stroke of the lightning, and whose voice is the deep roar of the thunder; Sitch-tche-na-ko created him out of a dew drop; Shru-wat-tu-ma, the evil spirit. Here is something singular; literally the name means the one from a short way up. Spiritualists claim that the evil spirits inhabit the lower plane, just above the earth. Thus we have mind (reason and instinct), matter and force woven into a religion. Without mind there could be no conception of anything. Without matter there could be no force that we know of and *vice versa*. The evil spirits in all religions are a logical creation. There seems to be an opposition pervading all nature, a part of nature's laws, thus force and resistance, attraction and repulsion, positive and negative, action and reaction, construction and destruction, good and bad. Here the religion takes more the form of polytheism; Wa-ah-me-na-ko, the guardian spirit; Ka-tu-te-a, the giver or spirit of charity; Kap-poon-na-ko, the spirit of sleep; she seems to have been a demi-goddess, because she is said to have been the wife of Hutch-a-mun Ki-uk, the ruler of the first Kush-kut-tet; Moe-a-na-ko, the spirit of the yellow earth; Mots-sin-ne-na-ko, spirit of the hills and mountains.

There are several more, but their identity is lost. Merely the name remains, and many appear to be borrowed from some other religion or else the product of ignorant jugglery. The only thing in their religion which indicates totemism was the worship of the "Tssets-Shri-na." This was a monstrous green serpent, with horns, that they say inhabited the big water. The Queres knew something of astronomy; they knew the difference between the fixed stars and the planets, and had names for some of the constellations. According to their way of mapping them they say the Sun had eight children. Is this only a coincidence in their mythological tales, or had they by some means discovered the 8 planets?

In reason's ear they all rejoice,
And utter forth a joyous voice;
Forever singing as they shine,
The hand that made us is divine.

Resuming the history of Laguna and Acoma where we left it, just before the Mexican war, the first and most notable event was the treaty of Guadalupe Hidalgo, in 1848, by which New Mexico and Arizona became the property of the United States. The invasion of the Americans produced a change in these old pueblos, slow at first,

but like the sleeper at the sound of an awakening call, these people of a forgotten past rouse to action. The causes which had so long kept them in a state of idleness and bondage have ceased to exist. Advancement is the countersign, and as time passes we recognize no longer the old customs and Indian traits; all have changed with the advance of education and modern civilization.

In 1851 Samuel C. Gorman, a native of Cincinnati, Ohio, came to Laguna as a missionary sent by the Baptist Mission Society. In 1856 the Indian Department of the Government authorized Mr. Gorman to have a building erected for school purposes and as a chapel. This building is still used as a Government school house and Protestant Church. Mr. Gorman was recalled shortly after the breaking out of the Civil War.

In the latter fifties Gen. McCook established a military camp at Laguna, which was continued about a year; the foundations of the old barracks are still visible north of the town. Gen. McCook recruited a company of Laguna Indians to act as scouts in the campaign after those bloodthirsty followers of Nane and Mangus Colorado, and it is needless to say that they settled many a long-standing account with their old-time foes, the Apaches.

In the early sixties President Lincoln sent to each of the Pueblo villages a silver-headed cane, to be held by the governor of the Pueblo as a badge of office.

In 1866 the Navajo Indians became a dangerous factor in the Southwest. Early in the sixties, or to be more exact, in 1862, the Government established an agency and military post in the Navajo country, known as Fort Defiance, to keep these savage bandits in some kind of subjection, and to quell their lawless maraudings, which had long held the country in a state of terror. While the exact cause may have been various imaginary wrongs on the part of the red men, we will accept the following, which, like most happenings of that kind, come unexpectedly and all at once:

Early one morning a powerful Navajo came to a kitchen door at Fort Defiance and asked for a drink of water. The cook, having just finished washing the dishes, as the Indian stepped to the door, accidentally or intentionally threw the pan of dirty water in the Indian's face. Enraged beyond the boundary of reason, the Navajo drew an arrow and laid his insultor lifeless on the floor. The guard seeing what had happened, but not knowing the cause, thinking it to be assassination, fired on the Navajo, killing him instantly.

The Navajos in the vicinity of the Post rushed to their arms. The news of the killing flashed over the Navajo country with almost the speed of thought, and it quickly became evident to the soldiers at the Post that the Indians were on the war path. The Navajos at once began a raid of destruction and devastation. Gen. Canby, assisted by such experienced Indian fighters as Gen. Carleton and Kit Carson, took the field, and commenced a vigorous campaign against them, pursuing them relentlessly.

Their sheep and horses were confiscated or driven into corrals and killed; peach orchards were cut down; the cavalry horses turned loose in their fields of grain, and what the horses could not destroy was burned by the soldiers. Two years of war was enough for the Navajos; the lean, starved warriors began coming in singly and in bands to surrender and accept what terms of peace or punishment might await them; the first time in history probably that these fighters, descendants, perhaps, of those same people who gave to the world that noted warrior, Genghis Kahn, ever bowed to a conqueror. As soon as they were gathered in they were taken to the Bosque Redondo on the Pecos river, where a reservation had been set aside for them, and a military post established. Owing to certain features of the climate it proved very unhealthy for the Navajos, and the death-rate soon became fearful. Gen. William T. Sherman was on a tour of inspection at that time, and it occurred to the captives that he might do something for them, but Sherman refused to listen to the petition of the warriors to be again returned to their old reservation. Then it was that all the young women of the tribe, dressed in their best attire, besieged the old commander. They promised that if allowed to return to their old reservation the women of the tribe would so train their children that never again would the Navajos go on the war path against the American Government. They told in their way of all the sorrows and griefs that the war and their captivity had caused. The gallant old general was conquered; hero of many a hard fought battle, who led the famous march from Atlanta to the sea, had surrendered, and on his recommendation the Navajos were returned to their old reservation in Northwestern New Mexico. The Lagunas and Acomas assisted the Government in this war, from start to finish, and won great praise from their officers. As I have once before said, the Navajos are largely mixed with the Queres Pueblos, and ethnologists will some time confirm this statement.

In 1868 W. F. M. Arny was appointed agent to look after the affairs of the Pueblo Indians and give them a helping hand. Arny was a man who was not afraid to act on his own convictions of what was right; not like too many before and since, who, from fear of doing something wrong, do nothing or as little as possible to hold their positions and draw their salaries. The Pueblos now had some show of redress by law. Years of subjection and seclusion have produced a state of timidity among these people which only time and proper education will ever eradicate.

In the year 1871 Walter G. Marmon was appointed Government teacher at Laguna, the first teacher ever appointed by the Government to teach among the Pueblos. Some time previous to this date some of the more progressive Indians, seeing the advantages of an education, had instituted a select or subscription school, and hired a Mexican by the name of Manuel Cassius, who was fairly well educated in Spanish, to teach their children. However, when Mr. Marmon came to Laguna

as teacher, not one in the tribe could speak the English language, and only one could read and write the Spanish. He was Luis Sarracino, and was educated in Durango, Mexico, by the Roman Catholic Church, but joined the Protestant Church while Mr. Gorman was here. Arriving at Laguna, Mr. Marmon at once became teacher, doctor, councillor, and minister. On taking charge of the school house he discovered that there were no seats in the building. In an ante-room of the Roman Church were 2 sets of stocks, relics of the past; these Mr. Marmon had sawed into blocks for seats. One day the parish priest visited the school, and in the course of the conversation Mr. Marmon remarked that he was again using the stocks, that he had resorted to them to help teach the youthful Lagunas. The priest replied that he was putting them to better use than they had ever been put to before.

It had been the custom for a number of years, or at least since the new Roman Church had been built (in the latter part of 1799 or the fore part of 1800) to bury the dead either in the church or in the yard in front. The church is about 60 ft. long and 25 ft. wide, the yard probably 100 by 50 ft., and at this time the inhabitants of the village of Laguna numbered about 1,000. It can readily be seen that in a few years all the space would be occupied; and such was the case. The remains of one would be exhumed and another deposited, the bones of the exhumed carelessly thrown over into an outer corral adjoining the church yard. Mr. Marmon made a report to the agent regarding this inhuman custom, and asked that he come to Laguna. When the agent arrived he found things as stated, and called a meeting, forbidding them from burying any more of the dead in or around the church, both on account of sanitary principles and for humanity's sake; so by common consent they abandoned the practice and selected 2 new sites for graveyards, Protestant and Roman Catholic, respectively. In 1875 Dr. John Menaul was sent to Laguna as missionary by the Presbyterian board of missions. He was also appointed Government teacher, Mr. Marmon having resigned.

Dr. Menaul established a printing press at Laguna, devoted to missionary work principally. He translated and published in the Queres language McGuffey's first reader. In 1884 a bell was placed on the school building by Pueblo subscription. Dr. John Menaul spent 12 years of earnest work among the Lagunas. He left in 1887, loved and respected by all. The old mission built by Mr. Gorman in the early fifties stands about one-half mile northeast of the village, and is still used as a dwelling, though constructed of adobe and having received but slight repairs since it was built, is apparently as substantial as ever. A good deal of history is connected with the old building; its walls have echoed to the tread of Sherman, Logan, Carleton, Canby, Kit Carson, and many others, whose names adorn the history of the United States. Part of Gen. Lew Wallace's famous story, *Ben Hur*, was composed beneath its rustic roof. "Billy the Kid," the hero of the Lincoln County war, spent two weeks in one of the rooms of this old house, a fugitive from justice.

A notable event, and one worthy of record, occurred in the year 1876. The Acoma grant was to be surveyed. To the northwest of the village about 25 m. is a big spring, called El Gallo, known to the Indians as the warm spring. This was one of the landmarks in the boundary calls of the grant papers issued to Acoma by Spain in 1689. In 1862 the Government established a military post at this place and set aside the land around the spring for a military reservation. The post was abandoned in 1868. This was the same year that the Navajos were brought back from the Bosque Redondo, but the land was still held as a military reservation. When the post was abandoned a number of camp followers and ex-soldiers, whose time had expired, remained. The spring flows a large volume of water and the soldiers had constructed an irrigation ditch and had several fields under cultivation. These improvements the squatters wished to retain, but the land being a military reservation, they were notified to move, but they refused to go, and a detachment of soldiers was sent to remove them. They obstinately resisted, until one of them, a Mexican, attempting to decapitate the officer in charge, was killed. The others then left without further trouble. In 1870 the place was opened for settlement, and all those who had been expelled returned, and with them came others. In the meantime it became known that the spring was the property of the Acoma Indians; a council was held and the squatters were advised to bribe the officers and principal men of the tribe to change the boundary calls by representing to the surveyor that another spring, about 10 m. further east, was the "Ojo del Gallo," or Warm spring. Besides the considerations in money, these settlers proposed to give to the Acomas part of the Laguna grant, which as yet had not been surveyed. The Acomas gave their testimony to the surveyor, as agreed upon, and by so doing the Acoma tribe lost about one-third of their original grant, which was surveyed and later patented to them, according to the survey.

It now remained to put the Acomas in possession of the Laguna land. The Indians of Acoma were notified to be upon the ground on a certain day, and a Mexican justice of the peace would give them legal possession and title to the same. The Mexicans and Americans in the scheme knew it was a farce, but the unfortunate Indians were sincere, and considered the alcald's court as supreme. The Laguna Indians becoming aware of what was going on, came to Mr. Marmon, who was at that time conducting a trading post at Laguna. Considering that the only way to stop the trouble was by a display of force, he hastily armed 2 companies (one of infantry and one of cavalry) with Springfield muskets, which had been placed in the town for the protection of the Lagunas from the Apaches. He took command of one company in person and the other he placed under the command of George H. Pratt, a Government surveyor, and, like himself, a veteran of the Civil War, and together they marched to the scene of trouble.

The Acomas were already on the ground in large numbers, armed

with every conceivable weapon. The 2 Laguna companies and the *alcald* (justice of the peace) and posse arrived on the ground at about the same time, and without further ceremony the *alcald* began to read the decree which would put the Acomas in possession. The charge was sounded, the *alcald* and his posse fled, but the Acomas held their ground, and a pitched battle ensued, in which quite a number were seriously hurt, but no one fatally. The Acomas were finally forced from the land. The agent was notified of the trouble, and came at once to the village. He called a joint meeting of the officers and principal men of each pueblo. This land in question was a purchase by the Laguna Pueblo from a Spaniard by the name of Garviso, about the year 1825, and the Mexican Government issued them a title to it. It is called the Santa Ana Purchase.

When the Acoma grant was surveyed a part of the purchase fell inside the Acoma lines. After a good deal of debate a compromise line was agreed on. The Lagunas were to relinquish about one-half of what they claimed inside of the Acoma grant and the Acoma Pueblo gave to Laguna a quit claim for the balance of the disputed lands, inside the Acoma lines, and so it was settled. The first irrigating ditch was taken out of the San Jose river by the Laguna Indians, about $9\frac{1}{2}$ m. west of the village of Laguna, in 1840. The next ditch was taken out about 3 m. west of where Acomita now stands, in 1860, or 10 years before the Acomas had any settlements in the valley of the San Jose. Acomita was built in 1870.

PROPHECY OF SHE-AKE

Away back in the Queres tradition they tell of a certain medicine man and seer of the nation, who made a number of prophecies, which have all been fulfilled. Coronado refers to this prophecy in his letter to Mendoza, Viceroy of Mexico. He says, "They declare that it was foretold among them more than 50 years ago that a people, such as we are, should come, and the direction they should come from, and that the whole country would be conquered." The story says that this old magician would lay himself flat and striking the ground with his clenched fist, commanded his audience to listen. Then he would tell what he saw and heard. He told of the coming of the Spaniards, the bearded warriors with shirts of metal and how that they would conquer and enslave the Indians. Then he told of the people of the light-colored hair, who would come from the East, would conquer the country, and would be the friends and champions of the Pueblo Indians; that these people from the East would build metal roads (*sow-a-ka-he-an-ne*), and the prophecy or curse pronounced by *Queo-Kape* would be lifted and the rains would return, and then the Queres Indians would again be a prosperous, contented and happy people. In 1880 the iron bands of the great Santa Fe Railroad stretched slowly from the East into the lands of the Pueblos. The prophecy was being fulfilled. Robert G. Marmon, a brother of W. G. Marmon, was elected Governor

of Laguna, the first white man that ever held the ancient office of ruler of the Queres Indians. Many of the old customs were abandoned and their further practice prohibited by a vote of the people. Certain ones of the conservative class on this account left Laguna and moved to Isleta, on the Rio Grande.

With regard to the government of these Pueblos, they are both democratic and republican. All business of minor importance is regulated by the governor and a staff of officers. In Laguna the executive body consists of a governor, two lieutenant-governors, a war captain, seven fiscals, or supervisors, one for each of the villages, seven major domos, or overseers of ditches, one for each village. When there is business of such a nature that the officers do not feel competent to decide it is then laid before the whole people in council for their vote. These officers meet once a month or oftener if necessary. Their pay is 50 cents a day while in council. Regarding their land tenure, the grant is held in common, but each individual or family have their own private fields or parcels of land, and any man or family can hold as much land as they can cultivate. Failure to cultivate any land for a period of 3 years works a forfeiture, and the land reverts to the pueblo. They can buy and sell lands among themselves, but not to an outsider or one who does not belong to the tribe.

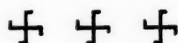
The Queres Pueblo Indian is as yet a mystery. Whether scientific research will ever draw aside the veil which shrouds the identity of this interesting people remains to be seen. All that is left of their ancient history is a few mythological traditions, folk lore tales, and ceremonial songs. The Laguna Indians claim to have had 3 books of records of the past. These were in existence until within recent years, but on account of religious disputes they were either hidden away or destroyed. The oldest of these was the book of "Water People;" the next was the book of the "Eagle People;" the third and most recent was the book of the "Corn People." What these books were like is only conjecture. The Indians say they were painted on some kind of skin. The writing was no doubt symbolic, as there is no evidence of phonetic writing having been understood among them. Laguna was constructed by refugees from the river pueblos after the Spanish invasion, of the Queres stock principally. They brought their books with them, along with their household goods. Could these old records be brought to light they might prove of historic value. There are certain peculiarities about the Queres Indians which lead one to speculate as to the possibility of their being descendants of the Phœnicians, those great mariners of the past.

Hano, the name these people apply to themselves, was a name common among the Phœnicians. Could it be that these people were refugees from Tyre after the conquest by Alexander, or from Carthage, which the Romans destroyed in later years? I have before referred to the fabled Atlantis as a possible starting point.

Suppose we could prove that they were Atlanteans; we would

still be in the dark. We have no authentic history of Atlantis. The incomplete narration of Plato and ancient tradition placed it somewhere in the West.

However, there is one thing reasonably certain, the Queres Indians are a remnant of a people far advanced in civilization.



DISCOVERY OF AN ANCIENT WOODEN STRUCTURE IN THE EXCAVATIONS OF PORT ZEEBRUGGE*

BY M. BON ALFRED DE LOE

ON JUNE 15, M. Van Gansberghe, Chief Engineer and Director of the special coast service at Ostende, informed the Minister of Finance and Public Works [Belgium], of the appearance of the remains of an ancient wooden structure in the excavations for the wet dock in the artificial channel at Port Zeebrugge.

We, on our part, were officially notified of this discovery by M. Edouard Jonckheere, of Bruges, who had the kindness to write us to come for the first visit to this place.

The Curator in Chief was very diligent in his efforts to obtain for us, with as little delay as possible, all the requisite authorizations. Our work of excavation at Zeebrugge began July 1. This work of completely clearing out 700 sq. m. was carried on at his expense. He then photographed the whole and the details and took, with the permission of the Chief Engineer, Mr. Piens, the protective measures necessary to secure to the State [Belgium] the possession of the collection of objects brought to light.

At last on July 9, M. A. Rutol, Conservateur of the Royal Museum of Natural History, went, at our request, to examine the geological section.

The point where the discovery was made is situated approximately 3,200 meters north of the tower of Lisseweghe and 1,300 m. from the sea, in the excavation for the wet dock, at the southwest angle of the inner harbor, near the coke ovens of the Moselle and the Solvay mills.

The ancient structure was lying at one side beneath 2 m. of marine alluvium.

It was a sort of huge rectangular framework formed of timbers about 12 m. long, with the bark on, lying parallel, separated from each other by a space of from 2 to 3 m. and joined by cross beams.

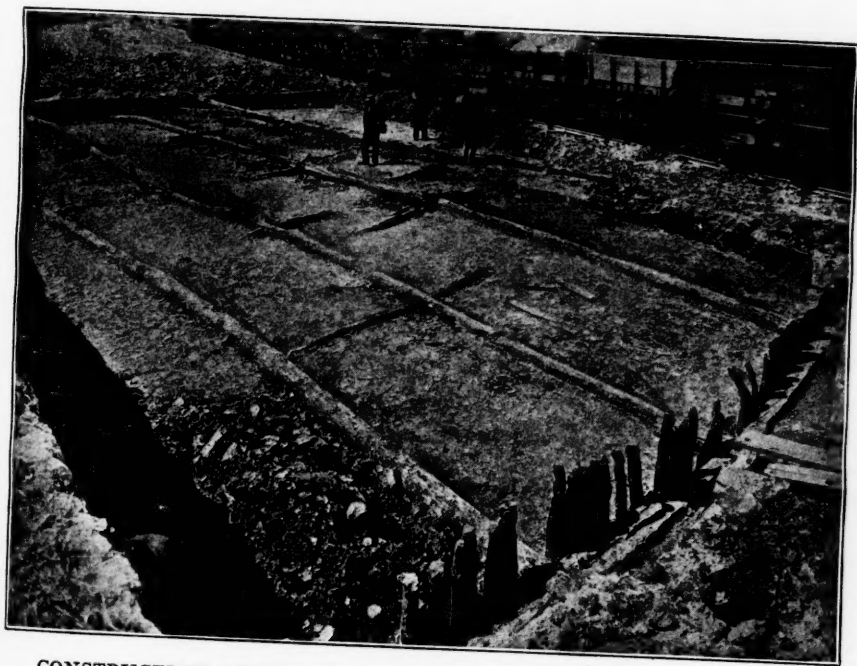
The whole has been held in place and spiked to the ground by two lateral rows of stakes driven very deep into the ground and crowded one against the other. (Fig. 1.)

The main beams and the pieces which have joined them are not

*Translated for RECORDS OF THE PAST from *Bulletin des Muses Royaux des Arts Decoratifs et Industriels*—a Bruxelles.



ROMAN STRUCTURE AT ZEEBRUGGE, LOOKING TOWARD THE SOUTH
[FIG. 1]



CONSTRUCTION OF THE PILE WORK IN THE ROMAN STRUCTURE AT
ZEEBRUGGE [FIG. 2]

of larch, as has been erroneously stated, but of sylvan pine. The stakes which are sometimes 2 m. 80 (the shortest measuring 1 m. 30) are of birch.

All these woods, very perfect and completely soaked with water, are reduced to pulp on exposure to the air; so we fear that, in spite of our pains, it will be impossible to keep the specimens which have been transported here [The Royal Museum of Brussels] in a satisfactory state. The great beams all present at the ends a rectangular opening, into which the joint of the cross beam penetrates. [Fig. 2.]

They seem, on the other hand, to have filled certain compartments of the work, whose orientation, the long direction, is northwest and southeast, with sand which was brought in and compact turf.

Concerning this the horizontal pieces of wood forming the frame show a pronounced subsidence, but not the stakes; these prove that the land, in this place, had simply subsided or been undermined, but not sunk.

Finally the Roman Epoch can be fixed on in our region, as the age of this gigantic building covered by a thick bed of marine alluvium, the deposition of which began no later than the IV Century, and at a level in which there have been found a portion of a human cranium and the maxillary of a dog, the fragments of the upper part of a jar with 2 handles (*lagena*) of the Belgium-Roman period. Geology is in perfect accord with archæology on this point.

But the intention of this curious work, where no trace of metal is apparent, is less easy to decide.

In fact, it is a question whether it is a bridge or a raft, or a wharf for shipping, but probably a frame of ground timber lain in a level marsh (protected from the sea) and intended to support a building or an artificial island (*crannoge*). The invasion of the sea to which we have made allusion would have been the cause of abandoning this project.

Such was also the impression of M. l'abbé J. Claerhout when he visited the works at Zeebrugge on July 12 [1904].

It appears from our borings that the work extended possibly to the delta, towards the southeast, for a distance at least equal in extent to that which has been cleared. * * *

CURRENT LITERATURE

EXPLORATION OF JACOBS CAVERN*

DURING the past year, besides the Cave Excavations done by the University of California, and noted at length in the September issue of *RECORDS OF THE PAST*, another cavern has been carefully examined by the Department of Archaeology of Phillips Academy. The greater part of the excavating was done by Mr. E. H. Jacobs under the guidance of Mr. Chas. Peabody and Prof. W. K. Moorehead.

This cavern is situated on the north bank of Little Sugar Creek, 2 miles east of Pineville, McDonald County, Missouri, and has been named Jacobs Cavern.

The cave is in a limestone region of the Ozark Uplift and is but one of a great number which vary in size from small rock-shelters to large caverns. The limestone is full of flint nodules which furnished the primitive inhabitants plenty of material for arrow and spear points, and knives of different kinds.

The cave is truly a rock-shelter, with floor, roof and walls of limestone, irregularly V-shaped; it is throughout natural, no marks of human workmanship being visible in the walls or roof.

The flat top is composed of a single stratum of limestone, while along the sides of the cave stratification lines are well exhibited.

The rock-floor is covered to a depth of 1 m. with clay, usually a homogeneous mass, yellowish brown, containing fragments of limestone.

Above this was a deposit of ashes. There seems no reason to doubt that the clay is a residual result of the disintegration of the limestone, for, so far as noticed, it has never been disturbed, and the line of separation between it and the ashes above is generally sharply marked. Pits dug in different places showed essentially the same clay structure. Near the bottom of the clay the small limestone fragments are more numerous than above, while at the top they are practically wanting.

At the back of the cave is a fissure, extending upward from the roof to a height of 3 m., separating the roof of the cave from the rear wall. The fissure, probably a master-joint of the series described above, is from $\frac{1}{2}$ m. to less than 1 m. wide, and continues along the back of the cave beyond the main part, forming a narrow recess, which in turn extends for about 5 m. * * *

To the mind of the writer, there is no doubt that the ash-breccia was formed very slowly during and after the deposition of the ashes. * * *

Finally, when the deposition of the ashes ceased, the stalagmite continued to grow until it joined the stalactite from above, forming a pilaster.

Near the back of the cave, particularly underneath the fissure, the greater part of the ashes and some of the clay covering the limestone floor have been cemented by the action of CaCO_3 , forming ash, clay, and limestone-breccia, often very firm and solid. In other parts of the cave both ashes and clay are soft and easily moved.

*For full account see Bul. I, Department of Archaeology, Phillips Academy, Andover, Mass. By Charles Peabody and W. K. Moorehead, 1904. The Norwood Press.

A number of blocks and slabs of limestone were found on the surface of the ashes, or embedded in them or in the clay beneath. They have evidently fallen from the roof, some before man's occupancy, others during it, and still others quite recently.

Of the sandstone fragments and flint flakes in the ash stratum, there seems no doubt that all were carried into the cave from the outside. The possibility of their having entered from above through the fissure at the back is rendered small, first, by their great number, second, by their even distribution throughout the cavern.

The nearest sandstone outcrop on the surface is, so far as could be determined, 6 km. distant, near White Rock, although small sandstone boulders and pebbles are occasionally found on the gravel bars of Sugar Creek.

Whatever the source of supply, man has necessarily brought the sandstone specimens into the cavern.

As to the thousands of flint flakes, varying from small "spalls" to pieces the size of the hand, it was at first thought that they might have fallen from the roof; careful search, however, failed to detect the presence of flint in roof or walls.

Hence (outside of the slight possibility of their having entered by way of the fissure) it is believed that the flakes and implements have all been carried into the cave or produced within it by human agency.

Much of the flint was obtained from the hills near by; but judging from the lithological character of other pieces, it is evident that they have been brought from a distance, some of them, probably, from the flint hills of central Kansas.

All the traces of human occupancy were found in and above the ash stratum and none in the clay underlying it. Several feet back from the entrance a "heavy stratum of animal bones was met, embedded in the soft deposit above a large flat stone."

This continued for nearly 1 m. backward into the recess. One bone awl and a few flint chips formed part of the bone stratum, which itself was dry and in probably the driest part of the recess. In the rear there were many stones, 10 cm. to 40 cm. down in the soft deposit. This part is damper, and the decomposition of the bones may account for their lessened frequency here.

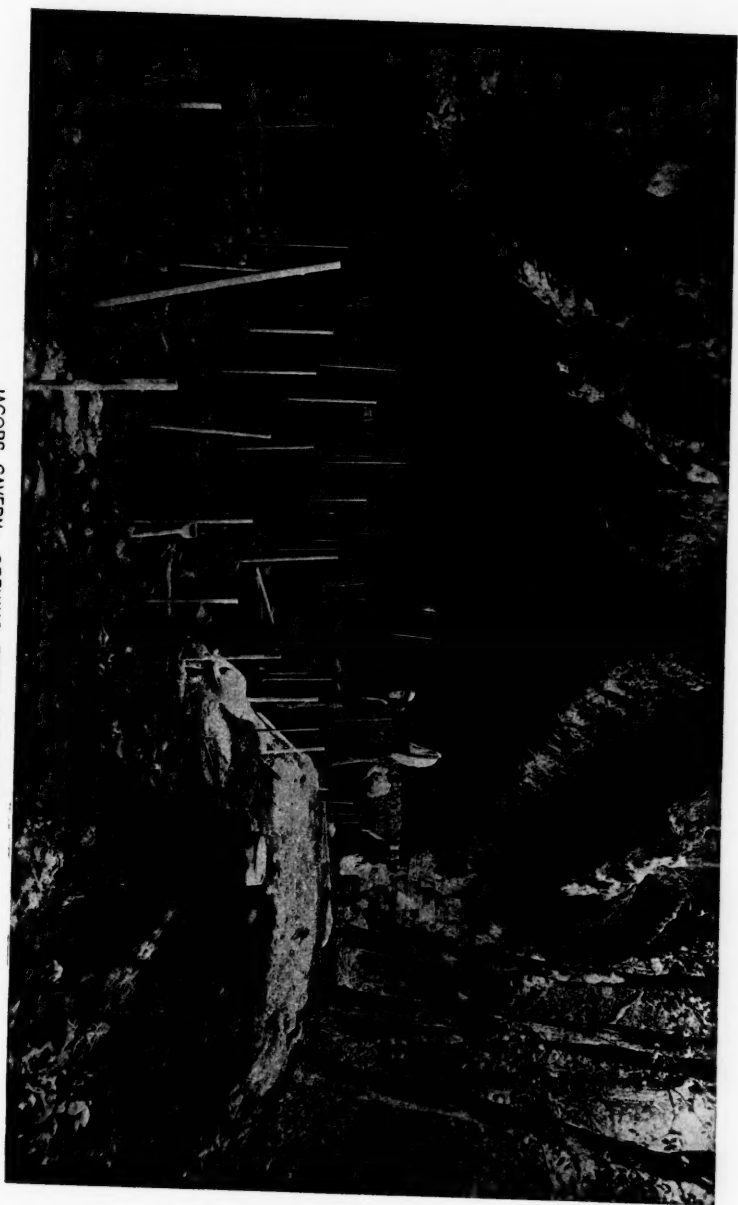
Six human burials were found in a poor state of preservation. Both the "bundle" and "scissors" types of Indian burial were represented. There was no uniformity in the orientation of the bodies. Two were found with the head to the north while the other 4 were in different positions.

Many of the animal bones found show signs of having been split for marrow, others show signs of having been cooked.

Although nothing was found indicating great antiquity, yet the types of stone implements are quite different from those of the neighboring Arkansas lower-Mississippi basin.

They are here ruder in form and finish, and the small arrow and spear-points of the lower region are almost absent.

The large proportion of very rough knives—round, oblong, shouldered, and not shouldered (often by haphazard)—characterize the Ozark district, and are almost sufficient in themselves to determine a race of occupants different from the so-called "mound-builders."



JACOBS CAVERN: OPENING FROM THE WEST



JACOBS CAVERN: STALAGMITIC MATERIAL WITH FLINT AND BONE

This distinction is enforced by the absence of the finer pottery, as characteristic itself of the Arkansas-Missouri culture, as the knives are in Jacobs Cavern.

To one versed for years in excavation, there comes a certain inexplicable feeling that the specimens from Jacobs Cavern look old in comparison to the mound specimens.

Outside the entrance to the cave are some rocks which present large sections with a highly polished surface.

That the rocks have been polished by the naked bodies or the skin clothing of human beings becomes more probable when we find that, though a few other rocks with a similar polish exist in the Ozark district, they are not present where other evidences of man's occupancy are lacking. The polished rocks indicate a long occupation. The only similar cases known to the explorers are provided by the walls of the stone gallery at Tiryns, where the polishing is said to be due to the herding of sheep for centuries in that celebrated place.

The following rather negative conclusions are reached by the authors:

The evidence from the quantity of the ashes, the types of implements, the stalagmitic deposits, is toward the assumption of a very early and protracted occupancy of Jacobs Cavern by man.

That the occupants were different from the Osages and also from the lower Mississippi tribes is negatively suggested by the human remains, the pictographs, and again by the types of implements.

The polished rocks point to a long occupation, and its date and length, while not supported, is not denied by the animal remains.

An early inhabiting of the cavern by man, who continued to abide there, perhaps hundreds, perhaps thousands, of years, is all that may at present be asserted.

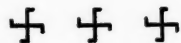
CAPTAIN JOHN SMITH. By Tudor Jenks. The Century Co., New York, 1904.

Mr. Tudor Jenks has just contributed a very interesting account of the life and work of Captain John Smith in his book bearing the above title. The book is illustrated with a number of cuts from old drawings and portraits. He confines himself strictly to the life of Captain Smith, tracing it from his boyhood, when he picked up old Roman coins on his father's farm, on the lowlands of Lincolnshire, England, to his death in London in 1631. He cites the destruction of the Spanish Armada, which occurred when Smith was 8 years old, as one of the strong factors in determining his seafaring life. He deplores the fact that historians "who sought above all things to make picturesque and striking narrations" have made so prominent the 2 "petty episodes" in Smith's life, the duel with the 3 Turks and his rescue by Pocahontas, for by the exaggerated importance attached to these events the real worth of Captain Smith as a good statesman, soldier, navigator, explorer, and writer have been greatly overshadowed and his true worth underestimated. Nevertheless Mr. Jenks believes that both these incidents were in the main as recorded. The object of the book is to present the salient features of Captain Smith's career and those which

can be proved. The result is that one cannot read the book without feeling that Captain Smith has not received the credit due him for his unselfish endeavors at founding the first colonies along the coast of Chesapeake Bay.

THE YOUTH OF WASHINGTON, told in the form of an autobiography. By S. Weir Mitchell. 12mo, 300 pages. The Century Co., New York.

Dr. Mitchell has contributed a very interesting account of the youth of Washington in the pseudo-biography entitled *The Youth of Washington*. It purports to be written by Washington in his latter years at Mount Vernon, a method of treatment which greatly adds to the interest of the narrative. However, there is some doubt in our minds as to the wisdom of giving such history in the form of an autobiography, on account of the danger that in a few generations it may be accepted as genuine.



EDITORIAL NOTES

DISCOVERY AT SUSE:—What is supposed to be the head of a statue of Marcus Vipsanius Agrippa, who was the great-grandfather of Nero, was discovered the past summer in Suse, the ancient Segusio, in the Province of Turin. This colossal head is twice life size and made of bronze. It was found at a depth of over 6 ft. in the excavations which were being carried on near the Arch of Augustus. As Marcus Vipsanius Agrippa died in 12 B. C., the date of the statue is probably the latter part of the I Century B. C., or the first of the I Century A. D.

A FORTIFIED ROMAN FARM:—Among the discoveries which have recently been made by the Tunisian Society of Antiquities and Arts, is that of a fortified Roman farm. This farm is in a remote mountainous region, 10 miles from the post of Matmata. It is the most important find that has been made, showing the presence of a Roman civilization in this region. These Roman settlements were established south of Tunisia shortly after the military occupation of the country in the II and III Centuries A. D.

PRIMITIVE CHART BY THE POLYNESIANS:—The British Museum has recently come into possession of a chart of the Marshall Islands of the South Pacific Ocean, which was prepared by the native Polynesians as a chart to use in traveling from island to island. The different "routes, currents, and prevailing winds are represented by pieces of split cane, straight or bent according to the chart maker's knowledge of the facts of the case, while the islands are indicated by unvalve shells attached to the cane."

